M 2079

Thursday, November 18, 1971

Group I

LAND

So, our -- our last meeting then. It started really with a week ago, also Group I, not counting necessarily or discounting Berkeley. I would say we got San Francisco in, but no Sebastopol meetings. I listened to your last Tuesday, day before yesterday, the meeting, and halfway on -- in the -- in the after-meeting. There were a few more of the nucleus this time.

I'm glad I heard the after-meeting, because it -- it voiced the same kind of an impression I had of the meeting itself: how difficult it is sometimes to stick to descriptions of Work. And there is sometimes loyalty, that you want to give a person a chance to express what -- what they have done, if any; or at least a description of their state; what they have tried to do; and whatever their understanding was of Work. I say it is loyalty, because you don't want to hurt them; you don't want to really interrupt them. And it's extremely difficult to know at what point you should make up your mind.

When you listen, as a member of a nucleus, or for those who do answer tapes, you start listening, of course, when they start talking. You can have an idea of how their mind works, and you make note of where you think they use the wrong word. Without saying anything about it, you let them

continue. During the question, you formulate already. Maybe you have to be flexible and change, because they may change, or they may add a little bit, or talk about a side issue. But what you have to listen to is, many times, not what they say, it is how they say it.

You see, when we talk about Work on oneself, and one has a perspecive, and there is a very definite, real reason that one wants to talk about it and the attempts one makes. You're engaged in a certain part of your life, which of course is serious, but also which does require an attitude of respect, because what are you trying to talk about? How one wants to become a Conscious and a Conscientious Man; how one sees as an aim for oneself what life ought to become for oneself; what is necessary for the growth of oneself, particularly when you start to link it up with the possibility of freedom. It's not an easy matter to -- to remember that, because you use words to express sometimes a feeling or a concept that is in your mind. You want to say something which is worthwhile for your life. You hope, if you understand it well, that that what you are still talking about is really the most important part of your life, and that it is necessary to devote attention to that and spend your energy.

It is not that you start to define it immediately as the building of a Soul, because that's very, very difficult to describe. One can indicate more or less what it would be, if when you remember three Bodies: that Diagram where they are separated from each other, and where the second one starts at a certain place of the first one at FA, and where the third one starts again at the FA of the second Body. You must remember that that is, as it were, an extended diagram, and that in reality those three Bodies are superimposed.

We compare it sometimes by considering the Kesdjanian Body like a

scaffold, partly outside of the house that is being built, but the main -- the main point is that when the SI-DO of the first octave is finished, you want it to continue with another octave. You call that your Soul. So that the SI-DO at the end of one's physical life is the beginning of a new life which then is within the Soul. And that becomes a tremendously important question, because it means that what will happen after I die? Now that is a question that one must consider, because it's really the most important question of one's life. And as the years go by, and you do grow older, and you get a little bit closer to the moment when you actually will be -- which will be the last breath on this Earth; that you then hope that something remains in existence; and that you, during your present lifetime, have prepared a kind of a house; and that you wish your life to continue as your Soul; still claiming your Soul to be your Soul and not someone else -- someone else's, and not as yet ready to give it up in the hands of the Lord.

It becomes quite serious when one thinks; and you try to think, there I will be, and my last breath; and then what? And your head starts to become quite confused about that, because it's such unknown territory, and there is no possibility of describing it in any terms that you are familiar with; because your life is over as far as this Earth is concerned; and all what we call our consciousness, and mental faculty, and the feelings, aspirations and inspirations, including silences of meditation, contemplation, pondering, thinking about oneself seriously, wishing with all one's heart for something that could become more permanent, and trying to understand a concept, not only of permanency, but Endlessness; and every once in a while trying to use words which are quite uncommon for oneself, which you really cannot define, but you know must exist, and you love to use such words to indicate something quite extraordinary. It is to that kind of a world that

your Soul belongs.

And Work on oneself is a description of the requirements of building a Soul. I use Soul simply, instead of Intellectual Body, because it is really not an Intellectual Body as such. An Intellectual Body is based on the growth of where it came from, first physical and emotional, then you might say, if it could stand alone, and then could be called a Soul, all the other things really have disappeared, excepting the SOL-LA-SI of Kesdjan, which is still there to govern the direction the Soul should be, or how it would have to be erected on top of the SI-DO, which is death of the physical body.

I think it is so necessary that we talk about it, because when you are in a meeting, and you want to discuss Work, and there are people who profess or sometimes pretend to be interested; and then you hear them talk flippantly; you feel that if you wish really to talk about Work, as you might consider it and what I've often called the sanctity of that what is the reality par excellence for oneself, because you might say it is the last word with which I leave this Earth; then it does not conform, or does not belong to a flippant world. Because that what one then superficially talks about a little bit, as if - and there is the little 'I', even if it isn't mentioned; and Impartiality, which does belong, and is not mentioned at all - that it's just a little attempt, so-called, that one makes by walking up a road and lighting a cigarette; what has that to do with the making of a Soul? What has that to do with the final prayer with which one leaves this Earth and with which then you hope to get to a different kind of a sphere, which sphere again you know will have to be followed maybe by another sphere, or rather that you would like, at the time when you die, to be free from this Earth, and that you don't want, really, to repeat yourself in all kind of

recurrences; that you face the problem of how to solve your Karma, which is your bondage, and which has been put into you at the same time when Life was put into your form, and you started to grow up and became a man. Such questions are really very serious, and they require a serious language and a serious tone of voice.

Now it depends a great deal, of course, on the kind of people. It depends also on the kind of a Group, but you must set your sights high for a so-called Group II, because it is the school that will make them graduate after some time, after some time of application, so that then they can become a member of a real esoteric atmosphere. And already a little bit of that kind of an atmosphere should penetrate in the attempts one makes when one wants to talk about Work itself, and no glibly statement is enough.

The seriousness of really going down to one's deeper essential quality is required on the part of a person when there is a discussion about Work; and as soon as you hear this, that it is not answering to that particular purpose, you should already know. You should already smell. You should already feel. Are we on the right road? Sometimes to stop the questioner and say, "What is it that you want? What kind of motivation prompts you even to take the words in your mouth regarding evolution? Do you know anything about such requirements of facing your death?" Of course one cannot say it in so many words, and you cannot say it even prematurely, because you will not be understood. At the same time your answer does require that tone, so as to make them sit up and take notice that maybe they have forgotten something. Maybe it was told; maybe it was not sufficiently told; but they ought to be reminded.

We are dealing here with a kind of a concept for which I should have reverence, and it's not just like ordinary life and what Gurdjieff calls

'frou-frou', or a party, cocktail or tea party, and the exchange of flatteries. It is not Monte Carlo. It is different. It is of a different level, and the cache of a meeting has to be indicated almos immediately by those who answer.

You see it was very good, the little reading, talking about Self Observation as an essential necessity for anyone who wants to understand his Life. It was very good it was read. But, then comes a question right on top of that, having absolutely nothing to do with Self Observation; even if one could agree that the Observation word is not a very good one, and that perhaps even the word Awareness would be far better, because of its freedom from too many associations. But here is a little section of ALL AND EVERYTHING, and it's a very good section, and it does require a pause afterwards to let it penetrate into the Group itself, and it should establish a level. And then when the first question comes, I would almost say, the moderator should say, "Have you listened to what we just read? Where are you going? On what kind of a path do you now want to take us? We are on a different level, and this Group is that kind of a Group. It is not just frou-frou."

It's not talk, talk like last night in San -- San Francisco. It was all right. We talked very generally about man and his ambitions, and the possibilities for a man in this life, and gradually leading up to the necessity of a development of one's inner Life. It's right. It belongs in that Group. It need not be that serious, but Group II is, and you have to establish a reputation.

You must be very careful that you not -- do not become instrumental in lowering the level. You have to understand it perhaps a little better for yourself, because it is quite definitely the same kind of a requirement that we have for Group I. I tried to explain it last week. I hope you

remember it, and I would like to remind you just about that: what are we aiming at?

Now of course you can say that I may be too serious, and that every once in a while I want to say certain things in a certain way and become emotionally involved in it. And you can ask that -- ascribe that to the state in which I happen to be, or whatever I may have remembered of Gurdjieff, and what I consider quite logically now the sanctity of Work itself. And even perhaps you could say, "Yes, he's getting older, because he already went past his eighty-first birthday; and maybe just a few more years are allotted to him; and of course he has to think of his own death."

Don't forget what Gurdjieff said about death: that it was the only thing that perhaps could save humanity; that love and hope, charity, all the different considerations of Ashiata Shiemash had already been worn off so much that one doesn't know anymore what is what; and that the only fact that each person is mortal could perhaps remind a person of the necessity of taking life seriously. So, it is not really on my own. It is not really because I am getting a little older, and I'm considered, maybe, a little bit passe. But you see, this question of dying, I am perfectly willing to admit, has been with me many, many years. And it's only because of this constancy of allowing the thought to be considered, which has given me in my own life and whatever suffering there was attached to it, a certain attitude, almost I would say of kindness, of the consideration of what are we all as mortals. What is it that is in all our hands as an M in the left and an M in the right, and that it says constantly if we look, and you open your hands and see M as memento, and the other hand saying mori - "Remember you will die"; that every once in a while it comes to one that the realization which makes you sit up and say, "Yes, by God, what for?"

What is this that we wish? What is it that we believe in and could do about out own life, our unconscious states, and our unfortunate conditions, and our Mother Earth; also being bound by her own ties to that what is on the cosmic scale, a little bit of a ray at the point of FA, struggling for her own existence to be able to become a real planet if she can; that is the Earth losing its mass, and then changing the mass itself into a density of an emotional quality. I tried to under -- to indicate that last night: that the changing over of such densities, so that the law of gravity is not capable anymore to hold a person back; and that is why many people when they do die, there are stories connected with their ascension to Heaven.

One must begin a meeting on a certain level. You must not allow a first question, which is too low, to continue. And when you do answer, you must be very strict. You must really learn to dare to say, "What is this all about? Where have you been living? If it is that you don't know as yet, it is quite right, because how does one know things, and how long does it take, and what patience may be required of gradually coming to certain quite definite conclusions, including the sanctity of one's Work, or the contemplation of one's potentiality as a Soul. All of that can be admitted, but don't forget that in a child the embryo already indicates the man. That is the quality. Don't forget that when little 'I' is created, it has already the image of the Lord. It has already a certain quality which we call Objectivity. It's exactly because of that that the 'I' can have supervision, or power, or can guide, because of this different kind of a quality, a step higher; using the vertical line to get away from the surface of the Earth; and stepping up, indicating by that that something entirely new has to be introduced; and that at the next level, and you can call it a planetary

level, for one reason or another, or the Sun level, or further cosmic levels, all step-wise, connected with one step up, leaving that where one is; the step itself, the description of Life. There is an Earth step in which life is taking place on the step itself. That is the horizontal plane. That is where all our little affairs take place. That is the framework of one's life that is allotted to us to live on one step, the step unfortunately being very difficult to step up; that is the step removed from the next one, in our case by one and a half note; that is, the step is not regular like perhaps the step could be, like eight inches; but it happens to be twelve. It is a step of a foot. It is one and a half the height. And you try mechanically, and you stumble. It's not easy to reach the next step. Still, that is the requirement."

I said last night something about microcosm and macrocosm - so above, so below. On Earth, if that is even above, so below is the atomic structure of an element. And the reason why one becomes interested in a nucleus, with different electrons rotating around such a nucleus, and being held together by the laws of attraction, and keeping on moving because of a different kind of a law of inertia and energy; that is energy of movement, so constantly kept in balance regarding the nucleus. But in its attraction at that particular distance, there is only room for a certain number of electrons, and any electron added to that particular circle or elipse around the nucleus, which indicates the movements of the electrons around such a nucleus for the maintenance of the qualities of the element; when it is one too many, it cannot stay on that. It has to form a new circle at a distance, a further distance away from the nucleus. And in that way, again as the beginning of one electron, it starts to build up a new ele -- a -- a new element, which then in that next circle may contain a few more; and more elements may start

to exist, but the same problem again will be faced when that circle is also filled.

This is what we talk about in real microcosmic world: as electrons belonging to a nucleus; but as a possibility of a growth, in order to make more elements of different kinds and different kind of properties, it is necessary that there is a relationship of one circle to the next, and that is a step-wise arrangement. And what then takes place in a molecule, and that what then finally makes an atom and a bunch of electrons, positive and negative, in whatever relationships there may be, there is a form of energy which is needed, in order to go from one circle to the other, and to maintain that circle at the proper relationship towards the nucleus. That of course we call quantum of electros -- of electricity: a form of energy of a very definite kind of, sometimes we say, mass, being able to determine the exact quantity of that. This we call in our life when we Work, a 'quantum of Objectivity', which means that in order to go from one step to the other, I have to step up; and the direction is not ordinary surface of horizontal movements; but away from the step itself - climbing up - let's say one and a half step, or, as it were, in order to reach the next level of the next step. That is a quantum. That is the energy of an entirely different character which is needed in order to go from one step to the other; and the force that is needed for that has to be furnished by something very special. The steps lead upwards to one's death.

That what grows from an octave, from DO, through RE, MI, FA, SOL, LA, SI, is the desire to reach SI-DO. That is why it goes up. The constant wish for going up is furthered -- is really furnished by the constant thought of freedom at the end of one's life; the desire for Life being bound in the original DO, a moment of conception; and living through the DO-RE-MI as a

period of development; reaching FA, I would say almost using different ways of allegorically explaining such relationships; that then many times that what is FA becomes a moment of birth, and the DO-RE-MI is the period of gestation. With Work it is like that. There is a moment of birth. There is also a moment of conception. The period of DO-RE-MI is the gestation period of growth within a known territory; not as yet ready to take the full step, but small ones which are within my means; until finally at the time when I would become born, or where Work would have the quality of a rennaissance, that then something is needed extra; and again having tasted now, through the period of DO-RE-MI, of the possibilities which are potential, that what is my desire to step up higher, is a realization of final salvation, freedom not only from this Earth, but freedom from all the misconceptions and misunderstandings of myself. And the contemplation of the SI-DO produces for myself conditions, in which then such conditions provide the quantum of energy necessary to step up one and a half note to reach what I wish to be my SOL.

The step itself in its development, as far as Work is concerned, is the planetary level which has to be gone through, and which we sometimes call the period of the Kesdjanian body. It is also left behind; and only when one reaches SOL that the beginning is noticed of the possibility of the existence of the Sun. It is really then that Consciousness starts to function. And in the scale that we are familiar with, it is exactly at that point where the FA of Kesdjan is equal to the beginning note of DO for the intellect or for the Soul.

When you think about Work, when you think about all the different attachments to it, the different interpretations, and sometimes how they can lead to clarity, and sometimes how they can confuse you, there's always one

thing you must keep in mind: the ultimate aim of freedom which you would like to translate into the terminology of the present. It's important to remember that, because that will give you the basis of how to answer questions. You let a person talk up to a certain point. Then you say, "Let's now talk about Work. What is it you know? What is the motivation?" Make it clear for the person that there has to be a motivation when one talks about the sanctity of one's Soul. It is not just everybody's business. It is something that I honestly wish, but I must be quite serious about such attempt; and in trying to think, and to bring the SI-DO as an ultimate aim down to me, my attitude and posture, this time quite definitely of an emotional nature, is one of awe and respect.

I think you have to learn more of that. You have to become much more acquainted with that kind of wish for expression. You have to follow through on what ALL AND EVERYTHING every once in a while presents to you in the form of a quotation, and not let it go; but hang onto it a little longer, so as to use the help of that as a means of elevating the level of your being and the level of the being of the meeting itself.

I say I'm sorry sometimes you forget, because if you do, and the first question is a little bit ordinary, it is so difficult to bring the meeting up; and still, of course, you have to do it; but the next question again was bad; and then you water it down. Then, thank God, something happened to remind you; and it was quite correct. We were back as Work. It was good for that little time. It was a good light point in the meeting; and it was acknowledged in the after-meeting; but then again the tendency to go down. This terrible law of gravity which affects also the level of a meeting. You must see it when it is there. You must try to prevent it before it is there. You must know when it is coming, because it is mechanical. You can forsee

what will happen, because there is a mechanical law, and you would become subject to it if you let it. And you oppose it, because, you see, you want to go from one circle to another and to another. And you want to reach as high a level in a meeting as you can reach. For that you use all the different appurtenances of yourself: the way you are; the way you talk; the way you use your voice; the way you look at a person; the way you wish to establish a relationship; and no fooling, no maybe, but all the time tinted with - it is a result of Work on myself that I'm interested in.

Ordinary life is lovely at times; and let it be for whatever it is; but time is fleeting. If I say that art is long, I mean that that kind of art given to me in a form of living, should continue as a means for further life being expressed, but this time as Objective Art. That's the only art that will live long. Life on Earth is as short as art is on this Earth. The Latin saying has no particular meaning if one refers to life as it is lived on Earth, and it is brevis - it is short. But when art should be long, it has to have a different characteristic, and then it could become Objective. Objective Art is acceptable as an influence using rates of vibrations to help people Wake Up, so they can be in agreement of an affect on them, and no one will be able to say that they have not been touched by it. That is Objectivity of Art. That is where nature stays, and returns to its own DO-RE-MI and MI-RE-DO, where art proceeds across FA as a bridge and enters into new country.

I don't want to say too much about your meetings, because I'm rather limited. I do not really know enough about it; and all I can do every once in a while to listen, or to talk about it with such people who have the responsibility of answering you. It is not so much my particular duty any more.

I think there is something else that I should do, and that wou -- will

include coming here a little oftener, and feeling for myself that I have the freedom to do that; but also when I do come, I want to remind you again and again of that what is sacred. Now I think you must use that. You must use it much more. I come here at a certain cost. I do it because I'm compelled. It should have for you, if you are open, a very definite effect. It should influence you. It should stay with you, I would say, for quite some time. It should stay with you in your meetings.

It was amazing to me also, like it was to one of you, that in this Tuesday meetings no mention was made of my visit. How can you? Why do I come? To just have a little meeting and forget it, so that when I go to Santa Fe tomorrow, you can even say, "Thank God he is gone, so there is no more pressure on us." How stupid you are sometimes.

I remember Orage's period. Of course I remember Gurdjieff's visits. I remember how we were in the presence of Work, in the presence, of course, of those two people who were more and primarily responsible for the maintenance of Work here in America, because there's no one else who sets that particular level like they did.

Yeah? Ready?

SIDE TWO

You can consider probably fortunate for me having met Gurdjieff and seen him. I know there is a difference, but it was not so much Gurdjieff. It was the road that was opened, because I had studied quite a bit before I met him; and there were certain things that I had come to, certain conclusions about philosophically, or even ethically, or religiously. It was not necessary to have that kind of preparation for me when Gurdjieff happened to come into my life. But there was something that struck me so completely:

that all the different interests that I had had, and there were many, all seemed to fall into a certain relationship with each other.

You see, what I said last night about scientific, philosophic, about art, and about religion; all the different means that a man has, not only to spend his time on Earth, but to try to grow up by means of them; such directions as four, all are represented in Gurdjieff's Ideas. If science and philosophy perhaps are a little bit on the intellectual side, and art and religion on the emotional side, the totality of them, taken together, is a homogeneous combination of what is necessary for a man to know and to find out what his place is on this Earth, where all such different directions are encouraged to some extent; but where then, at the same time, using that as a certain knowledge, and becoming more and more a base, or a basis, on which one could stand and build; that then, together with the admission of such scientific, and philosophical, and artistic, and religious thoughts and feelings; that then also is indicate -- indicated what to do with it, and how then to utilize that kind of energy, already spent in an unconsciousness, for the sake of conversion for the benefit of the growth of one's Soul. This is the main thing that attracted -- I would say attracted me, although I did make the statement after Orage's first talk, which was for us a little bit more understandable, of saying, "If that man can make me sleep less, I'm all for it," and not knowing how truthful it really was.

But whatever the motivations were that made me become further interested, and sticking with it for many years thereafter, it was really that kind of an attitude of giving 'salvation' I call it; that it became a means; that it was a real mediator; something that could deliver one from the evil of this Earth: the evil of unconsciousness, the evil of attraction by the Earth and the law of gravity, and the evil of manifestations. It is really that

that should come more and more to the foreground when you start to think about your own Work and you want to place it; and that you then could recollect, time and time again, certain statements from Gurdjieff, and introduce them into your meetings, and remember when such attempts, which then you can read, also have been verified by statements in our own meetings.

It is not a question for me that you -- that I wish you to mention my name. It doesn't matter at all, but I do want you to remember what we have talked about. I do want you to know that we have talked honestly and seriously; that again with this little visit there are several tapes, which are recorded and you can listen to, including Seattle, and including a few in Santa Fe, before I finally settle down again in Warwick. It becomes a little bit of a series, like at the present time there are several; and where I would like to -- to try to get more and more in what we call Firefly; or whatever there is that could become written up, and may be useful, partly to remember certain things to remind you, partly description like a grammar for what to do with Work, and partly to indicate the good right that the system, if you want to call it that way, of Gurdjieff, has to exist and to be recognized as something quite unusual.

It's not necessary to go all the time in admiration, and to have that kind of a thought or feeling with you day after day, because ordinary life will, of course, exact its own toll, and you must pay it. But I think it is very, very necessary that at certain times you do remember, and that then you express it in a certain way, I hope by means of your example: by the way you are; by the way you can live, the way you ought to live your life; the way you could become spirited; the way you then could become much more permanent, that is not to be affected as much by the laws which govern the Earth; that you will not die as often; that fianlly all you have to do is to

die once; but that all during your lifetime you will remain alive, and you will not allow death to enter already into habit forming manifestations.

Try to look at the necessity of your life which is independent of age. Age is measured by the Earth, because it rotates around the Sun in a certain time length, and is completely arbitrary. Your age on Earth does not have any particular meaning, then only for a birthday, and -- at which time you remember that you were born and you can make resolutions. But what is the reality of your life always should be aliveness; always should be interest; always wishing to have adventure; a desire to find out, to know more about yourself; perhaps by using the explorations of other countries, or by using exploring relationships with others, or to study of that what already has gone on before, or even for yourself to write down what you think is important; but all the time the results of any kind of Work on yourself must lead to more and more knowledge of yourself in reality as Truth; and that any kind of an answer, the question of a result obtained in any kind of an attempt, is always how much more do you know about yourself? And is that what you knew -- know then, and which may have been added you, is it Impartial knowledge? Is it knowledge that is really your own, and it is not associative?

These are the questions that one should ask when you talk about motivations, and for people who say they don't know if Work is worthwhile, or having reached anything of whatever it is that they are looking for. There's only one thing to look for: knowledge of yourself, because in Work on yourself you remain the central point. Everything circles around you. You become in that way self-centered, because for yourself you wish your growth to go through the DO-RE-MI up to the planetary level. You want your emotions to have something to say. You want ultimately your Consciousness to be able

to direct you, all within yourself as a human being walking on Earth, and trying to utilize that time that you are on Earth for that purpose, simply to try to understand the reasons and the meaning of your Life as perhaps indicated by God.

Whatever it is that you do feel, and when you talk about Work, let it be overflowing with this kind of a real sincerity of: we are not just interested in a little bit of a philosophy, and it doesn't make a damn bit of difference if scientifically you can explain the hydrogen tables. What I wish is the creation, real art creation Objectively. I wish to have Truth, which I can reach, and then in using that point, not by means of established religions, because they don't touch it, but by means of my own life, that that point belongs to all four lines. And it is at that point that a vertical line is erected. It encompasses all the different elements which have to do with ordinary life, and its ordinary development, and its payment to Mother Nature by the utilization of that what is given in accordance with the laws of the Earth; not to forget them; to use them for the purpose of becoming a point centrally located on the surface of the step where I happen to live and within the framework; and then acknowledging that I come from there, that I for a long time leave my feet on the ground, because maybe I may have forgotten something that I have not as yet attended to, and I should in order to be set free, become free from all obligations.

This vertical line as a picture for yourself, if you could see it, use it as a talisman. Take a little bit of a piece of any kind of cardboard. Put a horizontal line on it; and put a vertical line in the center. Hang it around your neck. Put it on your desk. Have it in your pocket. Put it in a book. Maybe it can be an indicator of a page. Maybe it can be used in ALL AND EVERYTHING. When you take it out for reading, and you see that,

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This vertical line as a picture for yourself, if you could see it, use it as a talisman. Take a little bit of a piece of any kind of cardboard. Put a horizontal line on it; and put a vertical line in the center. Hang it around your neck. Put it on your desk. Have it in your pocket. Put it in a book. Maybe it can be an indicator of a page. Maybe it can be used in ALL AND EVERYTHING. When you take it out for reading, and you see that,

and said, "Oh yes. It has to do with that vertical line, doesn't it? It should be translated if I forget, and my energy should be converted for that purpose, because that's really the only thing that I start to care for; and gradually loosen myself -- loosening myself up from the bondage of this Earth, I will have then a standpoint on which I can rely." You see, it belongs to a person. It belongs to a Group.

When I talk about solidarity of a Group, I mean that that what is erected by means of the Group effort can have a permanent place of being rooted into the soil of that little community. I've compared the Barn many times with a tree, to which people come and become part of the trunk. And their root system, which is the root system of the Barn, the root system of the tree itself, is the different root systems of different people coming there from their own surroundings; from whatever it is that has made them what they are, and what has led them sometimes towards the Barn, sometimes towards the Land; sometimes staying for a little while; sometimes going away, almost I would say, to their own root system again; sometimes coming back.

It's very strange how such things can happen without one's knowledge almost, because sometimes it is as if the memory of that what has taken place still happens to exist, and that in such a case the memory becomes so vivid that it takes on a crystallized form of the present. No one knows this. No one can forsee it. No one can by necessity wish to predict it. It all belongs to life totally, as we try to live that life now in a paradoxical term of Eternity, in the time allotted to us in this -- on this Earth.

You will Work. You must. You will continue. You have to. You will reach results. It will go without saying. You will accomplish many things. It will depend on your attitude: the wish you want actually certain things to grow which are worthwhile, far more worthwhile than the Holy Grail. It

is a seat in the realm of the Kingdom of the Lord. It is perhaps comparable to Archangel, to an All Quarter Maintainer; only don't become an angel, because they're stuck. Keep on Working as a man, because Consciousness and Conscience will lead you. That will produce the Will. The angel have skipped one little step. They were too much in a hurry, and all they can do is remember to sing in the honor of -- in the grace of God Almighty.

I will come back again, I hope soon. I hope you won't forget now. You must remember meetings of this kind. You must let them penetrate within you. You must not be closed up. You must not be ashamed to let them penetrate. You must recognize that something of you cries to be further born or let out, that there is a necessity of the renaissance for your inner Life, and that your outer life gradually can die and slough off; it does it anyhow every seven years; that it is not necessary to hang onto it too long. But when you get ready to let go a little, let go. Don't postpone that. Just try your best to substitute something else, so that you won't feel at a loss; and usually you won't, because you will protect yourself. You will not let things go unless there is something else that can take the place. All I say is make something that will take the place. Then you will be enabled to let go. Let go lightly. Hold on tightly to that what is new for you and has character, has possibilities, has a quality of Objectivity.

I know you will Work. I know you will keep together. I know there is a great deal of growth possible. I would like to see it, at least some of it. I will live a little longer. Maybe things can take place. I hope so, for your sake.

I wish you a good stay. Let me know once in a while. I'll remember the Land when I see the Barn. Goodnight everybody, everybody. Goodnight.

TAPE ENDS